A U M

He who knows this Eternal hid in secret, he, dear, even in this world unties the knot of unwisdom. —MUNDAKA UPANISHAD.

THEOSOPHY

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THE MOTIVATING SPIRIT

IN bringing some portions of the Wisdom-Religion within the range of human consciousness, H. P. Blavatsky and her Masters were necessarily constrained to clothe the message in a form apprehensible by us. In transcribing her teachings H.P.B. could at best and at most construct a golden stairway, up the steps of which her students might climb to the temple of Divine Wisdom from the plane of human knowledge.

Hers was no easy task, nor one to be improved upon or modified according to their own sweet will and fancy by those who, after her departure, solemnly assumed the responsibility and *pledged themselves to carry on her work with the materials provided by her, and on the lines laid down by her.*

Assuredly H.P.B. and her teachings are to be weighed and adjudged on their own inherent merit or demerit by each one who approaches them, if he is to judge aright.

The same criterion or right judgment must equally apply to those who assumed the task and the responsibility inherent in preserving, promulgating, applying the message and the work of the Founders. They are to be appraised by the fruits which have followed their conduct. A searching of hearts by each is called for to find out for himself whether his inner and outer path corresponds with and conforms to that of the ethics and philosophy imparted by H.P.B.

She worked with certain knowledge and with a certain spirit. Do we think we can separate the two—can make her knowledge ours without being inspired by the spirit that moved her in all she did and wrote? What was the Spirit actuating her as well as her Masters? Is it the spirit that motivates and inspires us?

THE FRIENDLY PHILOSOPHER

WHAT we need to be on our guard against in working theosophically, is not our mistakes—but our *avoidable* mistakes.

It is a mistake to allow the impression to grow in anyone's mind that *he* is of importance to Theosophy. Theosophy was restored to the world for the sake of those who are looking for light, not for those who are satisfied with things as they are and life as they find it. So, to try to interest special persons is not worth the effort expended. The very effort made prevents by arousing either opposition or erroneous notions. To let as many as possible know about Theosophy, but to seek out no one in particular, is the wiser course.

The Karma of many is such as to leave no mental or physical doors open directly, yet even they may be reached indirectly through the efforts of others in affinity with them, who may take hold and find the way. What we should do is rather to convey the information that the opportunity to understand and apply Theosophy comes under Karma to the very few, not because it is withheld from anyone, but because their prevailing tendencies are not of a nature to leave the mind open to the consideration of new truths, or to enable them to take advantage of the ways and means afforded. This comes from neglect or misuse of opportunities in former lives, in many cases. Especially is this true in this age when so much of the ancient Wisdom is once more made available to all who *will*. All get this chance, some more favorably than others. It is the height of unwisdom to neglect the opportunity again, most especially in those cases where it is brought home to them without effort. In our daily lives we mingle with people as they are. This enables us to show human sympathy with their life, to understand their conditions, without getting involved in either, while in indefinable ways giving the impression of the serious side of life and the necessity of real knowledge as to its meaning.

It is both wise and necessary to have a good comprehension of ways and means, of the processes of dealing with others' minds, not merely for the sake of doing or being "good", but that they and we may learn the rules of Soul-warfare, the duties, individual and collective, of the incarnated Ego, the "warrior". We are Karma, for we are the cause of *all* we do. Our trouble is that we do not realize the extent to which the causes go which we set in motion, either for good or evil. Hence the necessity for knowing our

pedigree, spiritual, intellectual, and physical. Our heredity is our own, the present effects of causes set going by us in the long past.

Although all that we can say is but a re-statement, there is a different light cast sometimes by a word or an application, which will be helpful and useful to some. The two things that hinder effectiveness are our own failure to give as good an impression as might be, and the failure of the listener to appreciate the meaning of what is said. Most minds cannot look beyond the person, with his faults and limitations, beyond the giver to the gift itself and all that it implies; and so, expect too much of the personality in that it does not fully embody what is handed on.

This will be true of the "U.L.T.", as of the workers who make up its life, for the course "U.L.T." will be what its Associates make it—no more, no less. Its "basis for union" is purposely left undefined from the exoteric, the personal, point of view, in order to make more prominent the true and lasting basis for unity among all who call themselves Theosophist. A central office or bureau of registry will serve to keep a record of all Associates, and to receive and give out information and help to all Lodges and individual inquirers interested in any way in Theosophy and the Theosophical Movement, quite regardless of whether they are affiliated with our Association or not.

This means of Theosophical inter-communication will be of great importance, but every care must be taken to keep it impersonal, non-partisan, non-proselyting, while at the same time a *dependable* source of information on Theosophical history as well as philosophy. It must be so conducted that it will never drift into any kind of a controlling force. This can always be obviated and guarded against by continual reiteration and application of the principle of union, that "mental control" of any kind is contrary to the letter and the spirit of our Declaration, and that, while Lodges and individuals may seek information, advice and suggestion, they are not in any way bound in so doing.

Those who are true to this principle will always remain in union, even on an agreement to differ, if the older students take that position and set the example themselves. It should never at any time, nor should any of our policies and practices, degenerate into hard and fast conclusions as to men, things, or methods of work. If we stand true and steadfast as to our aim, purpose and teaching, we will afford such aid and guidance as is in our power to all who may inquire, and all necessary arrangements will shape themselves. We

have but to keep continually in mind and heart the *original lines* laid by H.P.B. and W.Q.J., namely UNITY first, as a focus for spiritual growth and mutual strength; STUDY, that a knowledge of the Movement, its purpose, its Teachers and its Message, may be had; WORK, upon ourselves in the light of that study, and for others first, last, and all the time.

All that any of us can give is Theosophy. We did not invent it. It was given to us; we stand in line and pass it along, as people used to do at fires in passing the buckets of water. People are grateful to the one who passes the "water of life" along to them, but the "passer" knows where gratitude belongs, and says: "don't thank me; thank Theosophy—as I do. It enables me to help others; it will also enable you." Thus he helps them and helps himself to get rid of the personal idea. The fight against the "personal idea" is a long one and a strong one. It has to be guarded against that it does not take to itself what *it* has no claim to. What others think we are serves as an object lesson for them, but our ideal is beyond all personality and personalities. It does not matter what people think of "us" as long as they come and get Theosophy straight. There should be more and more come in closer, for the sake of Theosophy—new units in the body of Workers.

The Messengers have left all that is necessary—for us and for others—in the way of direction; it is for us and for them to apply the right things at the right times and in the right way. Some may think this discouraging; so, many are looking for "orders and instructions" from Masters in ways and means. This would not do any good, even if it were possible, for if *directed* in everything, how could we grow in discrimination, judgment and power? We would be but automata, and would never fill the necessary place. No doubt They help all sincere men by adjustment rather than direction; so we should not look for the latter, but using our own best Theosophical judgment move forward, feeling sure that if our understanding of the nature of the task is good, and our motive pure, the right way will appear to us. This will be guidance of the right sort—one that leads to growth. In the meantime we live and learn, and should not forget that They and we are working in the present for the future, and for the same great end. It is a "bumpy" road that we are traveling—because the Karma of our race has constructed that kind of a road; there is no other way to get help to the race but by traveling it as best we can.

Masters do not direct; They adjust. There have been and there are those who think and say, in effect: "the Master will do every-

thing." All such are bound to go wrong, by not considering what is the right thing and the right way, by not using all the powers they have to determine the right procedure and conduct. We trust to the great Lodge and to the Law, but use the powers we have to the best of our ability: what we cannot do, we know They will do when necessary. We have to present this idea for the better guidance of all.

Advice by W.Q.J.

There is never any need to worry. The good law looks out for all things, and all we have to do is our duty as it comes along from day to day. Nothing is gained by worrying about matters and about the way people do not respond. In the first place you do not alter people, and in the second, by being anxious as to things, you put an occult obstacle in the way of what you want done. It is better to acquire a lot of what is called carelessness by the world, but is in reality a calm reliance on the law, and a doing of one's own duty, satisfied that the results must be right, no matter what they may be.

If unselfishly and earnestly we think *Theosophy,* and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion. Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line.

ON "ADVICE AND INSTRUCTION"

MEN habitually tug at their bootstraps to lift themselves out of pitfalls and over obstacles. They employ prayer, persuasion, argument, violence—on others and on themselves. Wisdom is sought in a multitude of counsels, each intent on impressing others with his rendition of the meaning of circumstances; rarely one who turns within, seeking to find the relation of self to environment.

Countless are the numbers of human beings who fail or fear to search in themselves with a pure heart, or to receive with an open mind the asked-for counsel. At each succeeding "moment of choice" —and each instant is such a moment—the unvarying tendency is to seek confirmation of our own predilection or to attribute causes to sources extraneous to ourselves.

Krishna, Buddha, Christ and many others have at different epochs given the advice which mankind needs—given it in precept and example which *all* could understand and emulate. Few in their own or among the succeeding generations of their disciples and followers have really profited by the admonitions professedly adopted by them. Can Brahmins, Buddhists, Christians, of no matter what caste or school or congregation honestly face themselves and say that they have taken home to themselves the instruction received, or endeavored to emulate the example set with the same intelligent energy that impels them in other directions? They know in their hearts that they have not—and so we have the spectacle, in all the great religions, of their erstwhile believers losing faith and "hunting after strange gods."

Applying the same mirror to the course of the Theosophical Movement, theosophists in every stream of its divided and misspent energies have but to look, to see among themselves the same effects as have followed all former presentations of the wisdom-religion. In our own time and language a messenger has given us a restatement of the advice and instruction which alone have power to heal the nations, because embodying the very means by which the Masters of Wisdom have become what They are, while we have remained what we were before the messenger came—our "human nature changed scarcely at all in a million of years." So theosophists go from leader to leader, from one society to another, ostensibly giving and receiving advice and instruction, but few indeed among them to take to heart the recorded message of the

true Teacher, fewer still whose resolve is fixed to follow the example provided—provided both in the life among us of the Teacher and of her chosen Disciple. Are theosophists following the ways of the world, or that of the Masters in dealing with themselves, their fellows, their environment?

One has but to look abroad at any of those who professedly study and act in order "to obtain success in this world," and he will find that they achieve the "object on which the heart is set." True enough it is that those who pursue and achieve worldly success find in the end that it turns to dust and ashes in the mouth, but this only serves to accentuate two truths: (*a*) that success in any direction is only to be had through what the ancients called "one-pointed devotion"; (*b*) that the greatest worldly success is in fact a failure from the spiritual standpoint. The whole society of mankind is once more threatened with one of its periodical disintegrations because both the strong and the weak, or the leaders and the led, have placed their devotion in exactly the opposite direction to that which leads to Wisdom. Theosophists, more or less immune to worldly attractions, have in all too many cases, sought for success in the Occult World on precisely the same basis and with the same motives as men seek for success in this life. Is this *self*-seeking in accord with the advice and instruction of the Masters of Wisdom, or with the examples furnished by them?

Certainly the world needs Theosophy, which alone can provide a scientific basis for religion, a religious basis for science. The science that we know as such, the religion with which we are acquainted, are both of them being probed and questioned to their moral foundation by their own foremost devotees. More the moral bases of religion and science are examined, more they will be found to be unstable. The handwriting on the wall of our civilization is unmistakable: "Thou art weighed in the balance and found wanting." Merely to see that the foundation is rotten is not enough. Men in plenty see this now-stark fact. What is to be done about it? Whither turn for an enduring basis on which to reconstruct our tottering edifice?

The world can never find the Wisdom-Religion unaided, any more than Theosophists could find it unaided. Under Karma, Theosophists are those Egos in human bodies who have been aided by the mission and the message of H. P. Blavatsky and her Colleague and Disciple, William Q. Judge. To be a Theosophist is not a privilege but a responsibility. Under Karma, every man who

accepts and professes the great doctrines of the Wisdom-Religion has declared himself its representative, its mission his mission, its message his message. Are Theosophists true to their message, devoted to their mission? Only to the degree that they take to heart the advice and instruction received; only to the extent that, each for himself, Theosophists make Theosophy a living—*the* living—power in their own lives. Otherwise, the burden of their unfulfilled responsibility can but prove a mill-stone hanged round their neck. As responsibility is recognized, Will is aroused; as effort is made, direction is taken. "Wisdom does not lie in the directions given, but in the course pursued."

Every sincere and earnest Theosophist—and they are the majority in the Movement—must over and over again in his self-searchings have come against the stone wall of the *inertia* in his own nature. This is harder to locate, more difficult to combat, than his actual "sins" of omission and commission. They, so to say, stare him in the face in all his overt failures to be true to his own convictions and aspirations.

But this enemy, called *Tamas* in the *Bhagavad-Gita,* is more recondite than "sin" or *rajas,* because it represents in the individual the atavistic tendency inherent in "matter" itself to relapse to its former condition of complete lethargy. Where is the human being who is as diligent, as concerned, as intelligently active in behalf of the "general welfare" as in his own necessities or in the promotion of his own or his party's interest?

The abnegation of self-interest illustrated in the monk, the ascetic, the partisan, the ambitionless, is at best but negative, partial, incomplete. It is soul-starvation, soul-lethargy, if persisted in. Shall Theosophists take this path or emulate that of H.P.B. and Judge?

THE GREAT STEP

The Masters have said that the great step is to learn to get out of the rut each one has by nature and by training, and to fill up the old grooves. This has been misconstrued by some who have applied it to mere outer habits of life, and forgotten that its real application is to the mental grooves and the astral ones also.

—*W.Q.J.*

WHAT IS THE ATOM?

Some Secret Doctrine Statements

(Note.—In February a number of quotations on the "Monad," with volume and page references to *The Secret Doctrine,* were published in Theosophy. These were arranged, as nearly as possible, in the order of their sequence of treatment of the subject. Throughout *The Secret Doctrine,* the references to "Gods, Monads, and Atoms" are very numerous. This month we append a series of extracts on the "atoms" of Science and of Occultism. Other similar series will follow in due course. It should be borne in mind by all students of *The Secret Doctrine,* that the language employed, the terms used, to convey her Teachings, are those familiarized by the various Scriptures, the theories of Science, the systems of many different Philosophers and Mystics. All these, according to the Theosophy of H. P. Blavatsky, are but echoes, more or less distorted, of one primeval Wisdom-Religion. It is, therefore, of prime importance that the student should endeavor at all times to distinguish in what particular meaning the various words are used, as well as to note the meaning *she* puts into these many and often bewildering terms. This can be done by the serious student who will base his efforts at comprehension on her oft-repeated declaration that Theosophy is not *any* system of religion, science, philosophy, or combination of them, but that *the Wisdom religion is altogether sui generis.* To those who wish to derive the utmost of practical benefit from these statements of *The Secret Doctrine,* a simple method is suggested: Let them mark in their copies in pencil opposite each quotation, the volume and page of all the other quotations—and they will have their own "ready reference" for repeated study. —Editors Theosophy.)

THE Occultists, who trace every atom in the universe, whether an aggregate or single, to One Unity, or Universal *Life;* who do not recognize that anything in Nature can be *inorganic;* who know of no such thing as *dead* matter—the Occultists are consistent with their doctrine of Spirit and Soul when speaking of *memory* in every atom, of *will and sensation.* (II, 672.)

The atom [is] the most metaphysical object in creation. (I, 485.)

No one has ever *seen, smelt, heard, touched* or *tasted* an "atom." The atom belongs wholly to the domain of metaphysics. It is *an entified abstraction*—at any rate for physical Science—and has nought to do with physics, strictly speaking, as it can never be brought to the test of retort or balance. (I, 513.)

No atom is ever "created," for the atoms are eternal within the bosom of the *One Atom*—"the atom of atoms." (I, 582.)

When the adept or alchemist adds that, though matter is eternal, for it is PRADHANA, yet atoms *are born at every new manvantara,* or reconstruction of the universe, it is no such contradiction as a materialist, who believes in nothing beyond the atom, might think. There is a difference between *manifested* and *unmanifested* matter, between *pradhana,* the beginningless and endless cause, and *prakriti,* or the manifested effect. (I, 545.)

Every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and *for* itself. *It is an atom and an angel.* (I, 107.)

Enshrined in their virgin, pristine state within the bosom of the Eternal Mother, every atom born beyond the threshold of her realm is doomed to incessant differentiation. . . . Were a truly learned Occultist-alchemist to write the "Life and Adventures of an Atom" he would secure thereby the eternal scorn of the modern chemist, perchance also his subsequent gratitude. (I, 143-4.)

It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. (I, 520.)

The Universe . . . manifests periodically, for purposes of the collective progress of the countless *lives,* the outbreathings of the One *Life;* in order that through the *Ever-Becoming,* every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditional ALL. (I, 268.)

There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. (I, 277.)

Absolute Life cannot produce an inorganic atom whether single or complex. (I, 258.)

ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism. "The very atoms," says Tyndall, "seem instinct with a desire for life." Whence, then, we would ask, comes the tendency "to run into organic form"? Is it in any way explicable except according to the teachings of Occult Science? (I, 248-249.)

Where . . . do Haeckel's "complex functions" of *his* scientific "nerve-cells" land him? Once more right into the Occult and mystic teachings of the Kabala about the descent of souls as conscious and unconscious atoms; among the Pythagorean MONAD and the *monads* of Leibnitz—and the "gods, monads, and atoms" of our esoteric teaching. (II, 671.)

The Doctrine teaches that, in order to become a divine, fully conscious god, — aye, even the highest—the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i.e.*, to those Intelligences that have reached the appropriate equilibrium between matter and spirit. . . . Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitionally this truth when saying, as he did, that the Unconscious evolved the Universe only "in the hope of attaining clear self-consciousness," of becoming, in other words, MAN; for this is also the secret meaning of the usual Puranic phrase about Brahma being constantly "moved by the desire to create." This explains also the hidden Kabalistic meaning of the saying: "The *Breath* becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a god." (I, 106-7.)

"Every form on earth, and every speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the "HEAVENLY MAN." Its (the atom's) involution and evolution, its external and internal growth and development, have all one and the same object—man; man, as the highest physical and ultimate form on this earth; the MONAD, in its absolute totality and awakened condition—as the culmination of the divine incarnations on Earth." (I, 183.)

The radical unity of the ultimate essence of each constituent part of the compounds in Nature—from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this is the one fundamental law in Occult Science. (I, 120.)

"Every atom becomes a visible complex unit (a molecule), and once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes man." "God, Monad, and Atom are the correspondences of Spirit, Mind and Body in man." In their septenary

aggregation they are the "Heavenly Man"; thus, terrestrial man is the provisional reflection of the Heavenly. (I, 619.)

The collective aggregation of these atoms forms thus the *Anima Mundi* of our Solar system, the *soul* of our little universe, each atom of which is of course a *soul,* a monad, a little universe endowed with consciousness, hence with *memory.* (II, 672.)

When the Occultist speaks of "Elements," it is because he knows what he is talking about. When he says "Man" and Elements, he means neither "man" in his present physiological and anthropological form, nor the elemental atoms, those hypothetical conceptions, the entitative abstractions of matter in its highly attenuated state, as existing at present in scientific minds; nor, again, the compound Elements of antiquity. In Occultism the word *Element* means "rudiment" in every case. . . . With regard to "Element," when the term is used metaphysically, it means, in distinction to the mortal, the incipient *divine* man; and, in its physical usage, inchoate matter in its first undifferentiated condition, or in the *laya* state, which is the eternal and the *normal* condition of substance, differentiating only periodically, and is during that differentiation in an *abnormal* state—in other words, a transitory illusion of the senses.

As to the "elemental atoms," so called, the Occultists refer to them by that name with a meaning analogous to that which is given by the Hindu to Brahma when he calls him ANU, the "Atom." Every elemental *atom* is . . . a SOUL; not necessarily a disembodied soul, but a *jiva,* as the Hindus call it, a centre of POTENTIAL VITALITY, with latent intelligence in it, and, in the case of compound Souls—an intelligent active EXISTENCE, from the highest to the lowest order, a form composed of more or less differentiations. It requires a metaphysician — and an Eastern metaphysician—to understand our meaning. All those atom-Souls are differentiations from the ONE, and in the same relation to it as the *divine Soul*—the Buddhi—to its informing and inseparable Spirit, or *Atman.* (I, 566-567.)

The ancient Initiates, who were followed more or less closely by all profane antiquity, meant by the term "ATOM," a Soul, a Genius or Angel, the first-born of the ever-concealed CAUSE of all causes; and in this sense their teachings become comprehensible. . . . It is not they who would have ever conceived, or dreamt that monstrous contrasted progeny, the nightmare of our modern civilized Race; namely—*inanimate* material, self-guiding atoms, on the one hand, and an extra-Cosmic God on the other. (I, 569.)

To become complete and comprehensible, a cosmogonical theory has to start with a primordial Substance diffused throughout boundless Space, *of an intellectual and divine Nature*. . . . It is easy for an astronomer, if endowed with an imaginative faculty, to build a theory of the emergence of the universe out of chaos, by simply applying to it the principles of mechanics. But such a universe will always prove, with respect to its scientific human creator, a Frankenstein's monster; it will lead him into endless perplexities. The application of the mechanical laws only can never carry the speculator beyond the objective world; nor will it unveil to men the origin or final destiny of Kosmos. Occultism does not deny the certainty of the mechanical origin of the Universe; it only claims the absolute necessity of mechanicians of some sort behind those Elements (or *within*)—a dogma with us. It is not the fortuitous assistance of the atoms of Lucretius, who himself knew better, that built the Kosmos and all in it. Nature herself contradicts such a theory. (I, 594.)

The Development of Worlds

Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of Cosmic matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn; many perish, their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomachs of various Suns. . . Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity.—*S.D. I*, pp. 203-04.

THE NORMAL HUMAN MIND

THE human mind, normally speaking, is never still during waking consciousness but is forever moving from one object to another, indiscriminately and for the most part unaware; flying ahead in anticipation of a joyous event or in paralyzing fear of a dreaded one; reverting to the memory of a blissful moment or drawn continually back to dwell upon a painful and seemingly indelible memory and, alas, confiding to the world at large in almost every instance. Thus man's faculty of reasoning and discrimination, his instrument of precision and efficiency becomes a disturbing element, the direct means of producing chaos and calamity in ever-increasing measure in his own life and in the lives of all concerned.

But if this is *normal,* what is one to do about it? It is normal for the race-mind as presently known, the collectivity of human minds of which each is an inescapable part; yet, each mind is a self-moving unit, a dynamo generating force that makes for the common weal or woe. Some minds, like eddies in a current of water or air, run contrary to the main stream, making of themselves sheer danger-points; others again, at the opposite pole, with deep calm running against the main stream, are veritably signals of salvation; while the mass of minds, the main stream, is like the volume of water which is turned this way and that in its uncertain course, milled about in an eddy or pitched high over the edge of a cliff, colored and qualified by any and every foreign substance met with, stagnating for a time in some stench-ridden shallow, or basking in the general warmth of the sun's purifying rays—reflecting the Lord of the sky in full and perfect cast, or in countless myriads of broken and blinding fragments a-dancing on its rippled surface.

The human mind is not the highest mind; it is an Agent—that phase of mind which is in direct contact with matter; circumscribed by the limitations of the personal nature—*Kama-Manas,* or mind in association with feelings. With every thought a feeling is aroused and an image recorded; the image remains as pattern for future ideation. The feelings bind the thinking man to that type of thought; therefore are those feelings which bind—liking and disliking—called the "enemies of man." Through over-long association with *Kama* the mind is imprisoned in matter, views everything from a material basis, regards all as inimical to it or separate from it; has become passive to its higher nature—asleep to the

summons of Altruism, awake only to whatever promises benefit to itself; even memory fails beyond the recollection of intensely personal experiences stimulated through an association of ideas from without, and imagination is deadened.

The race-mind needs a different basis for thought and action. Consider the admonition of the Teachers: "Come ye out and be ye separate." Does this mean that we shall separate ourselves from the race? No, indeed; we could not if we wanted to! Our destiny is bound up with the race in which we find ourselves until all the units that are ready are perfected. But each man is a *unit*, a universe in himself. And as the Sun is ruler over the bodies within the privative limits of its system, just so is man the rightful Ruler in his own sphere. Imagine Mars or Saturn or the Moon usurping the place of the Sun—what chaos would result! It is correspondentially a like chaos in man's universe when *Manas* is immersed in *Kama*: the feelings predominate, the mind-Agent is enslaved, the Man helpless and his universe goes awry. He is in Hell—the only hell there is—until he wakes therefrom. But with the first flash of intuitive perception that pierces through to his waking consciousness, he perceives the Truth—sees himself a victim of self-created circumstances, in durance bound by reason of his own misconceptions, self-doomed, and guilty of every sin against his fellowman. The vision is peculiarly his own—a "moment of choice." At that moment his responsibility as a self-conscious unit is apparent; *Manas* is free and aware of the contrary currents in the main stream. If the effort is made to remain free, the spiritual Will is aroused, and *Manas* conjoins with *Buddhi*. A universal basis of thought and action makes permanent that conjunction—*Buddhi-Manas*, the divine mind, which is the signal of salvation in the stream of human evolution.

Together with the freedom of *Manas* goes the purification of *Kama;* a dual result is achieved. The force of Thought, now impersonal, is not lessened but intensified—uncolored by liking and disliking, it flows undiverted in its true course: how else could it sustain itself against the pull exerted by the volume of the main stream?

YOUTH-COMPANION'S FORUM

WHY *do Theosophists spend so much time studying and discussing such impractical subjests as, for example, after-death states, evolutionary rounds and races, when what the world admittedly needs is practical Theosophy with its attendant lofty ethics?*

Some of the most salient reasons why Theosophists *should* study the subjects mentioned are given:

Firstly, only when man is convinced of his own immortal nature and his inescapable responsibility for his own as well as his brother's evolution will he realize that, in contrast to the popular concept of the term, ethics, as promulgated by Theosophy, is neither a vague code for comparative study, nor a nebulous ideal to be followed on faith—but an unavoidable necessity for the ultimate salvation of humanity. In logical, philosophical sequence Theosophy demonstrates the origin and destiny of man as a *spiritual* being. It teaches man that he has woven in the past—as he is weaving every moment of the present—the web of destiny in which he finds himself an unwilling prisoner. In short, it points out the sad effects attendant on unethical thinking, feeling, acting. Such allegedly impractical subjects as cited above constitute the proof of the Theosophical tenet that man is his own creator and destroyer. They alone can furnish a rigidly *scientific basis* for ethics, the lack of which has rendered comparatively ineffectual the philosophical inquiries and ethical theories of every great Western philosopher.

Secondly, the Theosophical doctrines of evolution, anthropogenesis and cosmogenesis afford their students an intellectual weapon of oft underrated but yet inestimable importance. With them they can successfully combat, on their own ground, the specious soul-stupefying theories of materialistic evolutionists and behaviorists. Further, the Theosophic teachings in regard to the nature of man, matter and Deity will furnish Theosophists with a scientific explanation of the puzzles confronting modern scientists, whose increasingly contradictory analyses of matter and mind have impelled not a few of their more prominent members to take the step *backward* to faith, which to them means theology.

Thirdly, the teachings of Theosophy relative to the after-death states may prove to be the veritable saviour of mankind in the inevitable recrudescence of scientific and general public interest in spiritualistic phenomena, of which signs are already manifest. It

behooves every Theosophist to strive to gain both depth of understanding and clarity of expression with respect to the quite definite teachings of the Mahatmas of the *post-mortem* states of man. For mediumship or psychism, offering to inquiring minds objective proof of survival after death, carries with it a tremendous appeal. Only Theosophy holds the true explanation of *what* survival spiritualism actually proves, and most importantly, *what* the immortal soul of man actually is.

Fourthly, if we admit the fundamental postulates of Theosophy regarding the purpose of life, it follows as night from day that man's duty is to ceaselessly endeavor to learn. The doctrines which seem impractical to us today will in the future be of utmost practicality. No more than the future engineer or teacher should object to having first to study and assimilate the "impractical" principles of mathematics or pedagogy, should any student of Theosophy demur at the necessity of studying at present the principles and theories advanced by Mme. Blavatsky. Theory must precede practice; and every sincere and assiduous Theosophist will ultimately stand, in relation to the presently "impractical subjects" of Theosophy, as the finished engineer stands in relations to the laws and principles of geometry.

Fifthly, while none will deny the practicality of modern science, it should be clearly born in mind that, while every major discovery of physical science during the past half-century in the realms of physics, anthropolgy, archaeology, and chemistry has served to confute beyond resurrection the "well-established laws" of science, *not one has failed to corroborate, confirm and lend greater plausibility, in some degree, to every one of the once belittled scientific teachings enunciated in The Secret Doctrine in 1888.* Hence, from even the worldly, purely pragmatic standpoint, the science of the adepts, being certainly more consistent than modern theories, is surely deserving of at least the same amount of study as is accorded the present day fountains of knowledge.

Finally, there may of course be some deluded individuals who believe that an avid, unreasoned study of the doctrines of Theosophy to the total disregard of worldly duties constitutes them Theosophists. But the true student of the Ancient Science, striking the happy median in all he does, sedulously discharges his perceived obligations to his family and his fellow men, and never errs in elevating mere study and discussion of the teachings of Theosophy above the constant "exemplification in practice of those principles."

If man is ever evolving, is it not logical to assume that Theosophy, as a body of knowledge, will also evolve and expand as research, study and experimentation proceed among the adepts of mankind?

It may sound logical, but it isn't. There are numbers, from one to infinity, possible of an infinite number of combinations and correlations. The infinite universe, viewed as an abstraction, is just such a structure of equations, infinite in variety. Man contains within himself the seed of all this infinitude; he is at once the microcosm and the "equator" of the cosmic equation.

We must not forget, also, that the Cosmos is living, vibrating intelligence. Regarded in its infinite aspect it is the Absolute, or the basis of all existence, the container of *all* possibilities. As partite it evolves, ever putting together new and more complex relations, drawn from its immeasurable container. However high up the scale we go, there is Man-Consciousness formulating the equation: Creating. Here we peer beyond the fringe of finite understanding; as far as we can see there is Knowledge and Its Knowers. It was ever thus, and ever thus will be. For the individual there is progress, evolution and expansion. For Knowledge there is only its immutable reality in its infinite perfection and completeness. We can say nothing more.

Man, the enigma, includes both aspects. He, as Plato says of all things, is made up of the same and the other. That which is the same in all beings is the Absolute, or the power to perceive. The "other" is the degree of self-perception gained.

Always the two meet in Man, the Absolute and the relative, and always the latter strives to reach up to the former, which constantly recedes. A phase of this eternal process is described by one of the Masters, thus: "Nature consciously prefers that matter should be indestructible in organic rather than inorganic forms, and works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material."

"The first lesson taught in Esoteric philosophy is, that the incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects of itself* to the perception of *finite* Minds." (S.D. II, 487).

TRUST

ONE of the most sacred words in the English language is "Trust"—a winged messenger from soul to soul. Trust is an innate quality and not an empty abstraction. It is spontaneous in expression, else it is not Trust.

The highest expression of trust is that between true Teacher and earnest learner; the next highest, that between learners of that same true Teacher. Then there is the trust, sublime indeed, vested in the mother by the incarnating Ego; when permitted to expand this is a trust which will encompass the whole immediate family and extend in the progress of time to neighbor, to community, to state and nation and thus to the world. Upon reflection it becomes evident that *no* action would be instituted by beings, were it not for an underlying, spontaneous trusting that "Life sustains all forms requiring life".

Can a nation survive which has not this basic quality as foundation? The answer must be in the negative, well attested and corroborated by history. The same sad results accrue where there is not spontaneous and sustained trust between nations or between individuals: a rupture of friendship and a separative basis becomes the rule. The history of the past affords valuable enough criterion, but for the student of Theosophy there is abundant, immediate history yielding lessons of the greatest import on the principle and application of Trust.

The Teacher, H.P.B., came into a distrusting and a mistrusting world carrying a Message of Trust from Those whom she trusted and who trusted her. Her life and work bear witness to the fact that H.P.B. also trusted in humanity, in her own power to teach and in humanity's power to learn; therefore, her Great Sacrifice. Humanity in the mass failed to trust her, as is well known by the few students of the philosophy she brought.

If Trust is innate, why does it lack expression? This is not an unsolvable mystery, for Man has the self-conscious power to choose —a power used for untold centuries to place trust in anything and everything *outside* the man himself. Mankind in its infancy and periodically thereafter was instructed as to "right behavior" by those Elder Brothers of the race who themselves reached their high estate through observation and experience, and who in their turn had been helped in their progress by still other Elder Brothers of a Line which reaches back and yet further back

into the night of time. The Path of self-induced and self-devised exertion being thus plainly marked, mankind has had to make efforts on its own account, else no lesson would be truly learned. It was, then, in efforts at application where failures occurred; with failures came a gradual loss of the sense of individual responsibility; concurrent with this loss came some to set up claims as teachers and guides. Trust in this manner misplaced, there sprang up ideas of personal gods, formal religions, vicarious atonements and in time the reign of the doctrine of irresponsibility. But even these evils besetting man—brought on by himself—come to the end of their cycle.

It was at the closing of such a cycle that H.P.B. struck a fresh key-note for a better and brighter era. She knew the time as a transition period in the history of man, when every system of thought, science, religion, government, and society was changing; that such a period lends itself to the promulgation of true ideas, but also opens the door to abuses of every description, especially of those who volunteer to direct the newly-shaping current of thought into constructive channels. Distrust and mistrust become equally powerful forces with Trust. But, just as in the case of those few brave souls who risked all to establish this Republic, so H.P.B. found a few volunteers to help found and foster the Theosophical Movement once more in the world of men. She found a very few who trusted her, and who kept alive the Movement she started. There are more now than in her time to carry on, but not too many as yet! It is evident that the spontaneous Trust does not yet find expression as it ought, after more than fifty years.

William Q. Judge, who trusted H.P.B. and whom she trusted, once quoted some words to arouse that Trust innate in the heart of everyone who reads them: "We appeal therefore, to all who wish to raise themselves and their fellow creatures—man and beast—out of the thoughtless jog-trot of selfish everyday life. It is not thought that Utopia can be established in a day: but through the spreading of the idea of Universal Brotherhood, the truth in all things may be discovered. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. Such a study leads us to accept the utterance of Prajapati to his sons: 'Be restrained, be liberal, be merciful,' it is the death of selfishness."

And Robert Crosbie, who founded the United Lodge of Theosophists in Trust to the Teachers, said, ". . . to me it seems that 'trust' is the bond that binds, that makes the strength of the Movement, for it is of the heart".

SCIENCE AND THE SECRET DOCTRINE

XLVIII

The "Genes"

SCIENCE is compelled to trample many a futile treadmill to the finality of disappointment before gaining courage to break out of familiar ruts; and in fact seldom embraces the strange until by insensible degrees it has either become no longer strange or has become the alternative to something still more strange.

An unconscious approach to such a breaking-out is evident in the extremes to which biologists are now reduced in their pursuit of the "carrier" of heredity. The mysterious "gene" is so often, so factually, and so familiarly spoken of that the lay public no doubt has come to visualize it as something as definitely concrete and physical as a hen's egg. In plain fact, no one has ever seen a "gene," and no clear inferential conception of it exists. To see this, one has but to read such an up-to-the-minute exposition as that of Dr. S. J. Holmes, of the University of California.[1]

Biology is now forced to consider the gene as being probably *a self-producing molecule*. The enormous implications of this idea do not seem to have been fully grasped even by Dr. Holmes himself. The first of these implications is that every phenomenon of highly organized life is implicit in matter at the earliest observable stage of complexity. Nor has any scientist ever shown how a mere matter of geometric and mathematical complexity could give rise to biological phenomena, to self-reproduction, to feeling, or to thought; in other words, as to how a printing press could be considered more *conscious* than a grindstone, which is exactly the principle involved in the theory that life is a matter of chemical complexity. Dr. Holmes admits the great difficulty of conceiving how a molecule could possibly divide and thus reproduce itself; and tries to escape it by the hypothesis that such a molecule may instead build copies of itself out of the "surrounding medium." After playing with this idea slightly, he seems to sense the even greater troubles lying ahead of an attempt to carry it to its logical conclusion, and passes on to other phases, leaving us as a supposition that "free genes constituted the most primitive forms of life, if indeed we are justified in applying the term living to self-perpetuating molecules of this kind." But why

[1] *Science*, October 6, 1933.

not, in view of the obvious fact that these genes exhibit all the definitional phenomena of what science is accustomed to call "life?"

His discussion of how genes came to be such is largely true. They are, thinks he, the product of "a long series of evolutionary changes." In whatever organism first developed the "essential mechanism of sexual reproduction," the chromosomes (aggregations of genes) consisted of homogeneous material. Some slight variations in composition, fused by the sexual "crossing-over," would lead to diversity of qualities in the individual gene, and thus to all the possibilities of mutation and variation shown in evolutionary processes. He claims correctly that no organism which failed to adopt sexual reproduction ever rose to great or varied heights. Theosophy points out that the actual evolution of the human race itself into diversified and intelligent beings, began only with the separation into sexes of the primitive, unicellular though gigantic forms of life which constituted the Third Race. Thus once again we find demonstrated the principle of "as above, so below."

As Dr. Holmes correctly says, once the "crossing-over" mechanism was evolved, nature would tend to diversify the results. But when he attempts an explanation of certain of the present-day phenomena of mutation and heredity, he does not do so well. In course of time, he thinks, the "gene" would tend to be reduced to the minimal size, "which, so far as we know, may be molecular." To account for the apparent lack of order exhibited by mutational phenomena, he assumes an evolutionary differential between genes in the same organism. "There are doubtless numerous genes which have never been known to mutate, even in Drosophilia, while there are a few which appear to mutate with riotous unrestraint. Evidently there are genes and genes." Some, he thinks, have been reduced to their minima, while others are still relatively complex and subject to more variation. But, we wonder, would Dr. Holmes be willing to subscribe to the unavoidable implication that as evolution proceeded the possibilities of mutation, and therefore of evolution itself, would diminish to the vanishing point? We think not; and it seems further apparent that in this particular respect Dr. Holmes has added but one more to the enormous mountain of scientific "alibis" in this particular line, which seek to explain in terms of ever-multiplying hypotheses the ever-multiplying failures to reduce heredity to mechanico-mathematical order. The mind of an intelligent and imaginative man can explain *any* sort of contradiction if permitted to leave the field of known facts in order to do so.

According to *Science,* April 21, 1933, the genetics of fish do not conform to Mendelian heredity; while some crosses behave "normally," others "refuse to conform to anything that the geneticist seems able to explain in the light of previous studies."

What, then, according to Theosophy, is the *real* answer?

It is that Life, so far from being a manifestation of chemical complexity, is the primordial principle of the Universe. The laws of reproduction are exactly the same for the galaxy, the world, the human body, the "gene" and the molecule; they differ only in outward manifestation by degrees of magnitude, of accuracy and precision of configuration, of scope of time-cycle and a thousand and one other superficial qualities.

But whatever form we may consider, is driven into objective existence by the pressure of the unseen Life behind, of which it is a materialization; wears out in the serving of its due purpose, and is reproduced again by the revivification of some kind of germinal seed by renewed pressure out of the unseen.

It is an objective fact that vital reproduction is accompanied by certain features not commensurate with the mere movement of mathematical mechanism. What about the now-admitted "Nodon Rays" emitted by growing tissues? Why, for instance, does the growth of a nervous system follow a pre-determined "pattern?" Why does an individual organ have a life of its own, a "pattern" providing for interconnection with other tissues, so that a transplanted organ immediately puts out feelers in the attempt to get into communication with the brain—and often thrusts them into the wrong part of the brain?[2] If the nervous impulse is a mere mechanical action of the brain, why is it that muscles can be operated by the intelligence through channels originally connected with other muscles—as for instance, the control of the front legs through the hind leg nerve trunks?[3] What is the intelligence behind the "tuber cinereum," which is now found to be a sort of switchboard controlling the complex machinery of the glandular system as an operator controls a great power house.?

Since over and over again we have the demonstration of a *building and creative* intelligence or intelligences behind every embryonic growth, and of an *operative* intelligence or intelligences behind every living thing, and since every attempt to reduce such coördinating intelligences to mechanical explanations involves further coördinations of the coördinations, and so on *ad infinitum,* why not be bold enough

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[2]*Science,* December 11, 1931.
[3]*Los Angeles Times,* March 26, 1933.

to concede the living and intelligent causative and operative powers behind the scenes? In such a case, truly the scientist would find open before him the picture of a living physical being as merely the abbreviated contact-point between the visible effect-world and the invisible cause-world. It might dawn upon him that the "gene" is a form of the "creators," which of necessity precede the "preservers" and "destroyers."

> One of the mysteries of physical life is hidden among these "lives." Their action forced forward by the Life energy—called *Prana* or *Jiva*—will explain active existence and physical death. They are divided into two classes, one the destroyers, the other the preservers, and these two war upon each other from birth until the destroyers win. . . . (*Ocean of Theosophy*, 1893, p. 35).

These "creators," the mysterious "genes," are principally *mnemonic* in their action, copyists of the unseen records, faithful, even though unintelligent in the human sense.

Likewise they copy the action-pictures, as well as the mental and subconscious conceptions of self, the deeply impressed images of past lives and past actions, inherent in the *Sutratma* as it returns to birth, and which in returning, takes on as vehicle the living germ-cell, only a small phase of which is visible or to be analyzed under the microscope.

> Complete the physical plasm, . . . the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it.—(*Secret Doctrine*, I, 224).

The Meaning of Heredity

The guiding mind and real character of each are not the result of a body and brain but are peculiar to the Ego in its essential life. Transmission of trait and tendency by means of parent and body is exactly the mode selected by nature for providing the incarnating Ego with the proper tenement in which to carry on its work. . . Heredity provides the tenement and also imposes those limitations of capacity of brain or body which are often a punishment and sometimes a help, but it does not affect the real Ego.

—*W.Q.J.*

THE SUBTLER FIRE

HERACLEITUS of Ephesus maintained that the one principle that underlies all phenomena in Nature is fire: *"Fire alone is* ONE, *on the plane of the One Reality; on that of manifested, hence illusive, being, its particles are fiery lives which live and have their being at the expense of every other life that they consume"*—says a Commentary. The familiar "fire, air, water, earth," of the mystics of all religions, and of all devotees of arcane science as well, have, therefore, symbolical meanings as well as the significance ordinarily attached to them.

For one thing, they represent the three planes and states of manifested Nature externally cognizable by human consciousness—what we speak of as "matter" in its known three interchangeable conditions, the transforming agent from state to state being fire in one or another of its manifestations. But on the other pole of manifesting Nature, the same terms refer and relate to Nature as *internally* cognizable by human consciousness. The actual but as yet unrecognized influence of H. P. Blavatsky's mission and teachings has already had a marked effect on the race-mind: everywhere the foremost scientific students openly admit that Force and Matter are not finalities; that they are fundamentally one; that therefore they merely represent contrasted conditions in one and the same unknown Element—dimly speculated upon as an omnipresent Life or Mind. In religious circles, the best minds using somewhat different terminology yet hold to essentially the same ideas or theories. Thus an osmosis has been set up between these two hitherto irreconcilable sources of the ruling notions of mankind, which has made the revelations of the one and the theories of the other practically indistinguishable. The fire from above is consuming the materialism and superstition in the best minds of the race; the soil, or "earth," of the race-mind is being harrowed and fertilized for a fresh sowing of the seed-ideas of the Wisdom-Religion.

Some, reflecting on the symbolic meaning of fire and matter, may well ask: but what of man himself; what of human consciousness; what part or lot has the mind—of the race or of the individual—in this vast picture of a coherent, self-moving and self-adjusting Cosmos? The answer is that *Man* is the centre of gravity, the equilibrating axis, the balance wheel, the mainspring in the machinery of life—whether we name that machinery Law, or the will of God, or Karma.

Thus, there are the three organized, or perfected, fires of Life which we name collectively Spirit; the three unorganized or imperfect fires which we call collectively Matter; and the connecting fire called Man, or human consciousness. Karma, or the Law of all life, is the perpetual lighting and relighting of the fires of matter by the flame of spirit—and Man is the intermediate or transforming fire which incessantly converts higher nature into lower, lower nature into higher—the fire of Self-consciousness, whether in Spirit, or in Matter, or in both. Fourth in the scale up or down man is the seventh of the fires of consciousness. He alone embodies, reflects, or mirrors the whole of vast Nature; in him is the Germ of the divine as of the infernal; he is the microcosm in the ocean of the macrocosm, "that which connects being with Non-Being." Through him, as sand through an hour-glass, flows the never-resting tide of evolutionary life: He, and he only, is that compound unit of Matter and Spirit which together act on all the seven planes of being and consciousness.

The mind of man is therefore dual, his tempter and his Redeemer, according as he makes of himself the carrier of the Divine or of the infernal fire; accordingly as he struggles toward perfection in spirit or perfection in matter. This struggle is the theme of all the great scriptures, inspires all the great poems, dramas, music, sculpture, and painting, all the labors of the statesman, the philanthropist, as well as of their dark counterparts.

In the fourth chapter of the venerated *Bhagavad-Gita* this struggle is symbolized.

> "The Supreme Spirit is the act of offering; the Supreme Spirit is the sacrificial butter offered in the fire which is the Supreme Spirit, and unto the Supreme Spirit goeth he who maketh the Supreme Spirit the object of his meditation in performing his actions."

The chapter goes on to recite the various ways in which men "make sacrifice," *i. e.*, consume their energies in the fire of devotion to one or another "object of their meditation," and by means of which they "purify themselves of their sins." But "among thousands of mortals," here and there is to be found one "striving for perfection" in the only way in which that perfection can be achieved: "lighting the subtler fire of the Supreme Spirit, these devotees *offer up themselves* and thus partake of the perfection of spiritual knowledge arising from such sacrifices."

STUDIES IN THE OCEAN OF THEOSOPHY

XIX

KARMA and Reincarnation form the warp and woof of the fabric of existence. As the student's comprehension of this increases, his wonder grows that contentment should ever be found without these doctrines as the basis for daily living.

Man loves the beauties of Nature, finds uplift in her nobler moods, but shrinks in terror from her destructive powers. Yet, like unto the mighty Mother, he himself displays these same dual aspects. Every period of life has its esthetic and inspirational side: exquisite, innocent infancy, gleeful childhood, youth bubbling with joyous enthusiasm, the strength and grace of early maturity, and ripened stability of elder years, followed by the brooding peace of old age. These are pictures of the ideal personal existence hidden in the hearts of all. In point of fact, however, each terrace of experience is splotched with the undesirable. Side by side with the fair and the lovely in these stages of Man's earthly career run their opposites, in ugly features. All too commonly are the seasons of human development marred: infants express anger; children, vindictiveness; youth, cold indifference; manhood, harshness and cruelty; old age, querulous selfishness.

The close kinship of Man and Nature is also shown in their mutual suffering from apparently outside sources. In society, fortunate and unfortunate conditions are distributed with a curious incongruity. How frequently the sense of justice is violated by seeing the deprivations of the upright, while the unworthy are beheld to thrive and flourish! Similarly, Nature's incessant efforts to build and preserve are often foiled by the destruction of her fairest products. So, "as there is plainly, indeed painfully, evident in every human being a constant destruction going on in and around us, a continual war not only among men but everywhere through the whole solar system, causing sorrow in all directions, reason requires a solution of the riddle. The poor, who see no refuse or hope, cry aloud to a God who makes no reply, and then envy springs up in them when they consider the comforts and opportunities of the rich."

Intelligence calls for serious "questioning of the justice which will permit such misery to those who did nothing requiring them to be born with no means, no opportunities for education, no capacity to overcome social, racial, or circumstantial obstacles." Unmerited woe, and unrighted wrongs furnish no grounds for

"faith"; and neither do unearned blessings, like those of "the rich profligates, the wealthy fools, enjoying themselves unpunished". Extraordinary honors would not be considered due an earthly father who bestowed benefits upon the worst members of his household and deprived his best children. Nevertheless, priestcraft has deeply impressed the mass mind with just such conception of "the Almighty as a thinking entity, extraneous to the Cosmos"—an irresponsible and incompetent creator, who "builds up, finds his construction inharmonious, out of proportion, errant, and disturbed, and then has to pull it down, destroy, or punish that which he created." Absurdly enough, it is this conjurement that has influenced millions to repudiate the true Teaching. Men tremble to consider anything conflicting with these trumped up ideas of Deity. No wonder they call themselves "God fearing"!

The conception indicated above amounts to a race "dweller". Although a mere fiction, fabricated by interests that would enslave the mind, it is none the less a haunt-menace, causing "thousands to live in fear of God, in compliance with his assumed commands, with the selfish object of obtaining reward and securing escape from his wrath, or has plunged them into darkness which comes from a denial of all spiritual life." In this way, hosts of Manasic beings forfeit their kingly right to *think,* afraid to exercise, or even to recognize, their own thrice royal powers or to face the real characterization of the "loving Father" they have been taught to regard as author of all. So obviously unloving are many of the acts attributed to God, even if regarded as "tests of faith", that professed *worship* bears the ear marks of political bribery or religious immunization against other and worse perpetrations of the "Lord".

Emancipated from the church's "unreasonable reference to an inaccessible God whose arbitrary will causes their misery", men may then seek and find the source of both misery and happiness, the fruitfulness of such search depending upon their courage. Lacking in this prime requisite, the newly found freedom may tend to produce fatalism, so-called. But all the evidence goes to prove that no man is really a fatalist. Whosoever lays down a single cause with an eye to its probable result is not fatalistic. For if Fate rules, any attempt to produce results would be sheer folly. No soldier would enlist for battles already lost or won by fixed decree. No line of endeavor would be undertaken, if the toiler's efforts could bring about no results. If what is to be, will be, regardless, why bother with anything? Indeed, Fate to be *fate* would preclude our very existence, or else, use us like pawns on a chess-board.

Meantime, in the realm of hard facts, where we are confronted by stern necessity, there has been established a stolid, hopeless acceptance of the truth that "in every walk of life, loss, injury, persecution, deprivation of opportunity, nature's own forces working to destroy the happiness of man, death, reverses, disappointment continually beset good and evil men alike." Theosophy's first problem and, perhaps, its most serious one is *how* to arouse questioning. Earnest inquiry would soon make plain that "nowhere is there any answer or relief save in the ancient truth that each man is the maker and fashioner of his own destiny, the only one who sets in motion the causes for his own happiness and misery. In one life he sows and in the next he reaps. Thus on and forever the law of Karma leads him."

Again, this is not "fate under another name", as some have accused, "an already fixed and formulated destiny from which no escape is possible, and which therefore might make us careless of act or thought that cannot affect destiny"; but "is a law so comprehensive in its sweep, embracing at once our physical and our moral being. that it is only by paraphrase and copious explanation one can convey its meaning in English. For that reason the Sanscrit term *Karma* was adopted to designate it."

"No spot or being in the universe is exempt from the operation of Karma, but all are under its sway, punished for error by it yet beneficently led on, through discipline, rest, and reward, to the distant heights of perfection." Yet individual choice is inviolable and nothing is inevitable save the establishment of justice and the restoration of disturbed harmony. *All* that Karma brings is beneficent; even punishment for error involving opportunity to clear away debts and learn more of Life's meannig. Were there more conception of "distant heights of perfection" to be scaled, the doctrine of *Karma* would be more readily understood and accepted. Inert, bound down by prejudice, blinded by misconception, weakened by fear and suffering, Humanity feebly gropes its way towards the destined Goal—unconsciously and often falling back to the lower levels, when it might escape from the wilderness and find that Path which, though rugged, leads directly towards the Heights of perfection. It is for these Heights that Mankind sighs, however much the longing is misconstrued. The heart might find its satisfaction. The Race might tread its evolutionary way with wisdom, confidence, and joy. Theosophy shows that way, than which there *is no other.*

THE METAPHYSICS OF BROTHERHOOD

ALL real Theosophical study and work bring a truer realization of the Self, a profounder conviction of Universal Brotherhood. Realization does come from dwelling on that which is to be realized, while unity, study and work are means both of assimilation and application. With a clear perception of the reign of law in everything and every circumstance, comes the will to work and labor in the true service of humanity.

What is Brotherhood? The first law of that science is the interdependence of all beings of every degree on every plane of being. Without metaphysics, no clear or practical understanding of the operation of natural law or the constitution of nature and man is possible. Metaphysics by many is believed to be an arbitrary and speculative type of reasoning having little or nothing to do with the affairs of daily life. This is due largely to the so-called scientific and materialistic methods which claim that observation with the physical senses and the comparison of objects so perceived is the only method of inquiry. But the true students of the Secret Doctrine know that only those who realize how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest concept of that absolute Wisdom which transcends the ideas of Time and Space. True Metaphysics is based on eternal and immutable, precise and exact foundational propositions which can be so universally applied that their truth becomes self-evident.

A true perception of the real meaning of brotherhood as a fact in nature does not depend so much on just what is observed or experienced in life as on the why and how, that is, on knowledge and motive. Science has to learn that real knowledge goes hand in hand with true ethics. It needs to look at man and life from the moral and spiritual side, and aim to benefit his state morally as well as physically. The so-called natural sciences attempt to work from particulars to universals by starting in some special field of observation and seeking mostly by methods of trial and error to find some general principles applicable to all similar conditions. Whenever it is found that a formulated and supposed general principle no longer holds true under different or even the same conditions, obviously the so-called "principle" was but a theory or a speculation and has to be changed or discarded. That is why the path of the so-called exact scientific method of inquiry is strewn with dead and dying hypotheses. But the fundamental laws of

Brotherhood hold true in all relations of life and remain forever constant in a changing world. The true science of the soul is based on such fundamental laws as are laid down in Theosophy from time immemorial. Proceeding from these universals, the particulars of life may be studied with precision and certainty, and the universal application intelligently made in every direction. Thus, every science, religion, or system of thought worthy of the name may be checked, corrected, and interpreted.

Comprehension of real meanings and true values in life requires the highest point of view to be taken. Nothing stands by itself or apart from its essential unity with everything else. The interrelations and interactions of things and beings in their field of operation give them their relative valuations. The laws of attraction and repulsion, for instance, cannot be considered apart from space, for space is their field of activity. The appearance of separateness constantly deceives unless the fundamental identity of soul is perceived and understood. That realization is absolutely requisite, as without it the real meaning of Brotherhood must remain a mystery.

True science is one, and in the deepest and widest sense that aspect of it which deals with physical nature cannot be separated from that which treats of the spirit and soul of man and nature. The attempt to do so makes but a dead and empty shell. Were it understood to be so, many a stumbling block might be avoided, the spontaneity of intelligence in phenomena and circumstances understood, the gulfs, abysses and chasms crossed, and the missing links rediscovered. Spirit, mind or matter cannot rightly be considered in any way apart from each other or from the beings that use them. Spirit or consciousness and mind or intelligence are universal and not limited by physical nature, however their expression may be. The same is true of matter or that aspect of life which is perceived. It is true that observation and experience are means of learning, but all learning requires to be checked by accurate knowledge and the accumulated Wisdom of the ages. Then learning may be brought into the true service of humanity.

Brotherhood is a fact in nature as is the interdependence of all life, whether or not beings are consciously aware of it. Metaphysics is a means or basis for showing *it is so* everywhere in every way on every plane of life. Exemplification of the law depends upon self-conscious beings having power of choice and knowledge; upon their devotion to the interests of others; in short, upon their wisdom and compassion. The existence of disunion and strife does not militate against the fact of brotherhood itself,

but only shows its non-recognition or the making of due compensation. Brotherhood in spirit can be thought and felt, and most truly realized when acted out in life. The whole inner nature and relationships then grow and expand, while in everything is seen a deep significance, an occult meaning. Responsibilities become greater, and life becomes larger. The realization grows with the labor of love; life becomes more purposeful and worth while with love. As observation and experience are the means of an increase in knowledge, so love is the seed of spiritual growth. The whole nature being used wisely, the science of the soul may be increasingly understood and practiced. Harmony is the law of life, discord its shadow. Work and knowledge, love and devotion, union and harmony alone can dispel it. That is the A B C of metaphysics and the science of Universal Brotherhood.

BROTHERHOOD AND OCCULTISM

In order to understand the occult in Nature . . . such attitude of mind must be attained as will enable one to look into the realities of things. The mind must escape from the mere formalities and conventions of life, even though outwardly one seems to obey all of them, and should be firmly established on the truth that Man is a copy of the Universe and has in himself a portion of the Supreme Being. To the extent this is realized will be the clearness of perception of truth. A realization of this leads inevitably to the conclusion that all other men and beings are united with us, and this removes the egotism which is the result of the notion of separateness. When the truth of Unity is understood, then distinctions due to comparisons made like the Pharisee's, that one is better than his neighbor, disappear from the mind, leaving it more pure and free to act.—*W.Q.J.*

WHAT TO DO?

"IF one understands the why of any circumstance, the sting is all gone out of it, even though the effects are not so pleasant,"—thus a sincere student not long ago, facing a peculiarly difficult situation. It was caused by the general conditions that just now so strongly press upon all students. He saw that it was "race Karma," rather than his own. Yet recognizing that his very presence in the race at this time evidenced his relation and responsibility to that race, he accepted the Karma as his own, is meeting it calmly and unprotestingly—even glad to have his full share in the common lot, for the reason that he is thus brought closer to his fellows, can understand them better, and thus be of greater service in extending sympathy and aid.

Is this an admirable attitude for the Theosophist to take? It is the commonsense one. Would not such a position generally assumed, taken even by a considerable minority of the better minds of the race, provide that basis of thought and action which would serve as a fulcrum for general amelioration? The lever of *action* would supply the further factor for the production of results: general betterment, in which all would share, wise and not-so-wise alike, each in his or her degree. A critical cycle for all the Egos presently incarnate would be over-passed; all would have learned something at least, and a better ground for incoming Souls to stand on would have been prepared.

Suppose this were the meaning and implication of present conditions for those who find themselves involved, without being honestly able to see or feel within their present life-cycle a direct causal connection with the pressures of the day. The attitude implied is in no sense a "superior" one. But it is a calm and thought-provoking attitude. Action thereon will alone test its verity and power. Many of those who develop the strength and courage to assume it will find, in place of their present "I just don't know *what* to do," avenues for constructive doing opening up before them—into which others may be drawn for mutual benefit.

Applied Theosophy is *practical*. The proof of this rests in the application. So long as the philosophy is taken as a mere study, a satisfying intellectual system, just so long will it be that to the student, and no more. Theosophy is a study of *life*. How else can it be realizingly laid hold of save by *living* it? The mind is not merely a machine. It is actually the habitat of the Soul—its vehicle,

its plane of action. What men call "action" is an effect, an expression of thought, an aspect of mind made manifest in daily, waking life.

The power of a right attitude, then, is paramount. Based upon an apprehension of the eternal verities, as set forth in Theosophy, attitude, thought and action will be "in line." Perceptions will clarify; elements in a situation before unseen will disclose themselves. "Something to do about it" will be perceived. There always *is* a way out of *every* situation, however difficult. The first step on that way lies in facing the situation, accepting it, recognizing it as our own. Further steps follow clearly, in natural sequence; for the right attitude will disclose them. Nobody can be overwhelmed who will apply Theosophy—to himself.

"Lean back on the ocean of life; it will support you."

RESIGNATION

We must be ready to say at any moment under whatever circumstances, whether expected or unexpected: "It is just what I in fact desired" . . . As our aim ought to be to reach the supreme condition and to help all other sentient beings to do so also, we must cultivate complete resignation to the Law, the expression and operation of which is seen in the circumstances of life and the ebb and flow of our inner being. All that can be gotten out of wealth, or beauty, or art, or pleasure, are merely pools of water found along our path as it wanders through the desert of life. If we are not seeking them their appearance gives us intense pleasure, and we are thus able to use them for our good and that of others just so long as the Law leaves them to us; but when that superior power removes them, we must say: "It is just what I in fact desired." Any other course is blindness. All the passing shows of life, whether fraught with disaster or full of fame and glory, are teachers; he who neglects them, neglects opportunities which seldom the gods repeat. And the only way to learn from them is through the heart's resignation; for when we become in heart completely poor, we at once are the treasurers and disbursers of enormous riches.—*W.Q.J.*

ON THE LOOKOUT

What is "Ether"?

For nearly fifty years scientific empiricists, both in physics and speculatively, have been interested in "ether", and whether it is "fixed" or the contrary. The ether of science, it should be noted by theosophical students, is first of all purely hypothetical whether as to its actual existence or as to its qualities. The term is as convenient a catch-all to the physicist as, say, the expression "astral body" is to the would-be experimenters in the metaphysically occult. Whatever cannot be accounted for under so far ascertained "laws of nature" is attributable to the "ether of space". It is but fair to state that the theory of an "imponderable substance" is as often opposed as affirmed, and that all the theories present contradictory data.

The *Pater Æther* of the classical philosophers bears no relation to the ether of science. The ether, the "astral light," and similar terms in the writings of H. P. Blavatsky when used in their theosophical sense by her, are employed as the nearest available equivalents for the *Akasa* of our Aryan forefathers in one or another of its states and modifications. And here another *caveat* should be entered: the Akasa of Theosophy is *not* that of the modern Hindu metaphysicians and pandits, the numerous systems of *Yoga,* nor of their Western followers and imitators. Theosophy teaches that there are seven great states of primordial Substance, seven corresponding planes of Consciousness or Spirit, each with its many modifications, and that the two are but the opposite aspects of one and the same reality, or universal life. Akasa, then, to H.P.B. is Spirit-Matter.

"Ether Drift"

In her *Theosophical Glossary,* under the caption of Akasa, and in many correlated terms, H.P.B. speaks of "the one characteristic" of this Spirit-Matter as "Sound"—in the Occult sense of the vibration or ceaseless *intelligent* motion of Life itself. Bearing this in mind, Theosophists can "make sense" of much scientific experimentation which only bewilders the scientists themselves. Beginning about 1888, the late Prof. Albert A. Michelson and Prof. Edward W. Morley began prolonged experiments to verify or disprove "ether drift". They did neither, but achieved much reputa-

tion for themselves. "Fixed ether" is the basic postulate of electromagnetic theories, but cannot account for other ascertained phenomena

Prof. Dayton C. Miller of the Case School of Applied Science at Cleveland, O., was a pupil of Prof. Morley and has himself for some thirty years been experimenting along similar lines. Last year, he published a long report in the *Review of Modern Physics* in which he gives extended data to show that "ether drift" is not a zero, but is measurable, though slight. Meantime, "the world"—and the worlds—"do move", as Galileo affirmed, but none of our moderns know *why* they move, nor yet whether they move in "void space" or in "ether", fixed or drifting.

H.P.B. ON "ETHER"

Almost at the very time Professors Michelson and Morley began their assiduous efforts, H.P.B. published her *Secret Doctrine*, which contains literally thousands of statements respecting akasa, ether, and the other cosmic Elements, their properties, correlations, and effects. We quote two or three of them for the convenience of Theosophical students.

> For clearer understanding on the part of the general reader, it must be stated that Occult Science recognises *Seven* Cosmical Elements—four entirely physical, and the fifth (Ether) semi-material, as it will become visible in the air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth. The remaining two are as yet absolutely beyond the range of human perception. These latter will, however, appear as presentments during the 6th and 7th Races of this Round, and will become known in the 6th and 7th Rounds respectively. These seven elements with their numberless Sub-Elements (for more numerous than those known as Science) are simply *conditional* modifications and aspects of the ONE and only Element. This latter is not *Ether*, not even *Akasa*, but the *Source* of these." (I:12-13).

AKASA AND ETHER

In a footnote on the foregoing, H.P.B. writes:

> "Whatever the views of physical Science upon the subject, Occult Science has been teaching for ages that Akasa—of which Ether is the grossest form— . . . is, cosmically, a radiant, cool, diathermanous plastic matter, cre-

> ative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles. . . . in conjunction with radiant heat, it recalls 'dead worlds to life'. In its higher aspect it is the Soul of the World; in its lower —the DESTROYER."

The "Fourth Dimension"

Commenting on the "fourth dimension" which intrigues so many bold thinkers as a possible explanation of some mysterious and otherwise baffling phenomena, she remarks (I:251):

> "The progress of evolution may be destined to introduce us to new characteristics of matter (which) must clearly bear a direct relation always to the senses of man; by the time that it (matter) fully develops the next characteristic, this will correspond to the next sense of man."

New Religious Concepts

Secretary Wallace, of the Department of Agriculture, speaking December 7 before the Federal Council of the Churches of Christ, is reported as saying:

> "The problem of statesmanship is to mold a policy leading toward a higher state for humanity, and to stick by that policy and make it seem desirable to the people in spite of short-time political pressure to the contrary.
>
> "The social machines set up by this administration will break down unless they are inspired by men who, in their hearts, catch a larger vision than the hard-driving profit motives of the past. More than that, the men in the street must change their attitude concerning the nature of man and the nature of human society. They must develop the capacity to envision a co-operative objective, and be willing to pay the price to attain it."

This is pure Socialism in the noblest sense. Equally it is "religion pure and undefiled", pure philosophy, pure science, pure philanthropy. But principles, the loftiest as the lowest, do not enforce themselves. They are but bases of action. To be made effective they have to be applied in conduct. Mr. Wallace was speaking to leading delegates of denominational Christianity. Has Church Christianity at any time been committed to such conduct? Have political parties and political leaders? Have our leaders in business, our writers, our scientists, our educational machine, otherwise known as our schools and universities, been inspired by any

such vision as Mr. Wallace puts into words? Where are the men and women in any collective sense who envision a co-operative objective *and who are willing to pay the price to attain it?*

MACHINE MORALS

This is not merely a machine age in industry, where soulless robots devised by human intelligence work tirelessly for the advantage of their owners. It is equally an age where otherwise intelligent and humanely disposed men slave tirelessly to repair and oil the vast machines called religion, science, government, commerce, and so on, while all the time aware that those very machines are, far more than mechanical devices, instruments whose effectiveness has been employed time without end for the oppression and enslavement of mankind—for keeping men in mental and moral poverty and strife far more soul-destroying than any physical want or hardship. The North American Newspaper Alliance has provided a series of syndicated articles by Dr. Charles Stelzie, publication of which began on January 28 in many leading papers. Dr. Stelzie is introduced to the readers as "a Presbyterian minister, an authority on religious problems, formerly Field Secretary for the Federal Council of the Churches of Christ"—the very "machine" addressed by Secretary Wallace. In his first article Dr. Stelzie surveys the existing state of the Churches. He writes:

THE RELIGIOUS MACHINE

> "In spite of the marvelous resources of the Church, Protestantism is steadily declining. More than one-third of the Presbyterian churches in the United States did not receive a single new convert last year. A fair statement of the situation in most of the major denominations would reveal a similar percentage.
>
> "In Europe the situation is even worse. The calamities following the war are compelling the Protestant church to fight for its life in a score of countries. National pride prevents co-operation.
>
> "Changes in social and economic conditions in the United States the last 100 years have staggered the church. Millions of people have only slight attachments to any one place or any fixed mode of life.
>
> "The tempo of living has changed. Old-fashioned ideas have gone out. Spiritual growth has failed to keep pace with material prosperity. Democracy has not lived up to its promise

of equal opportunity for all, with the result that social, industrial and racial conflict has disturbed human relationships.

"These are some of the conditions which have overcome the church. While life as a whole has speeded up, its great denominations have slowed down. Its leaders are floundering as badly as the financiers, the industrialists and business men generally."

Church Attitude and Influence

In the second of his articles Dr. Stelzie re-views prevailing conditions:

"Women are deserting the churches. Substantially the same thing is true of the men. Young people have been alienated because of the negative attitude of the church toward many of life's problems.

"The influence of the church upon the moral and ethical affairs of the nations is today one of its weakest points. For 2,000 years it has been preaching the doctrine of universal love and brotherhood. This has been its great commission. But during a time of war the church can apparently hate as bitterly as the leaders of the conflicting nations. The world moves on, leaving the church behind."

Dr. Stelzie but repeats what is common knowledge to all men, and which has been said many times by ministers like himself—who nevertheless remain in the church and devote their energies to *it*, not to its "great commission" of preaching universal love and brotherhood. Why, then, do these ministers not have courage enough to do as men, women, and children of the laity are doing—leave it to its fate? Why do they go on pouring new wine into not merely old, but already burst bottles?

Soul-Blindness

H. P. Blavatsky, writing of the "leaders of thought" in modern science, speaks of them as "struck with the cecity of negation." The leaders of thought in the world of religion are the theologians of the differing denominations which as a collectivity are euphemistically called "the Christian *Church*" by Dr. Stelzie and many others—as if the hundreds of sects were, are, or can ever become a united church. This spiritual, moral, and intellectual blindness is well illustrated in the last of Dr. Stelzie's articles. He asks and answers, to his own satisfaction, the pressing question confronting every church and its sectarian leaders:

CAN ANYTHING BE DONE?

> "There have been years when the church seemed to make unusual progress, but almost invariably these years were followed by a great slump in church membership. It is only as one studies the trend during a period of years that the slowing down of interest in the church is revealed. Can anything be done to stem the present tide away from the church?"

WHAT MUST BE DONE

Dr. Stelzie lists what can and must be done by "the church" under six heads. Some of these, condensed, are as follows:

> "(1) The church must have a theological creed which clearly sets forth its convictions, otherwise it will be a spineless institution."

Could anyone but a soul-blind theologian imagine any possibility of the three hundred-odd churches uniting on any creed whatever?

> "(2) The church must revise its criterion as to what constitutes 'spirituality'."

Can anyone imagine a theologian of any sect revising his criterion, without ceasing to be a theologian? Multiply the given one by five hundred, and then say what chance attends Dr. Stelzie's dream of "Christian unity".

> "(3) The church should be open-minded toward the great industrial revolution which is sweeping the world. It must not be the last to acknowledge the rightness of what is taking place. It must not be said that the church is always with the majority merely because they are in power."

Can anyone vision a theologian who could be "open-minded" on any subject or toward anything or anyone? Has not "the church" *always* been on the side of the party in power?

> "(4) The church must vindicate its right to be the greatest authority regarding moral and ethical problems."

Is there any faintest gleam from the past or present of "the church" which will justify either the conscience or the reason in regarding it as an authority on anything but expediency?

THE REAL QUESTION

Let any man carefully weigh the foregoing four statements by Dr. Stelzie and he cannot fail to see that each of them is an implied admission that "the church" has so far failed, in principle and in practice, to take the right course in every "ethical and moral

problem" confronting mankind. On the contrary it has as consistently been as opportunist as any politician, has as unvaryingly betrayed the trust of those who confided in its promises, has as uninterruptedly abused its authority in every direction open to it. Dr. Stelzie's fifth and sixth propositions, though not so intended, do in fact constitute an open confession. He says:

> "The church is suffering because of the divisions among Protestants in the United States. The latest Federal census of religious bodies reports 213 denominations. Most of their prejudices and differences are absurd, if not tragic. How to reconcile these differences is one of the major tasks of the church.
>
> "The average preacher is too ready to condemn the man outside because that man doesn't come to hear him preach.
>
> "The real question just now is not whether the people will go back to church, but whether the church will go back to the people."

Dr. Stelzie's series of articles should make unmistakably clear to everyone not as blind as a theologian that the whole concern of "the church" today is what it has ever been—its primary and enduring concern is its own interests, not those of the people whom it professes to serve. The same cause that is back of "the great industrial revolution" of which Dr. Stelzie speaks, is the cause that is back of the still greater revolution in the world of religion. That cause is none other than the world-wide mounting conviction that the "leaders of thought" in every department of human life have been faithless exploiters of mankind where not blind leaders of the blind.

What is "Christianity"?

Namarupa—personality—that is, a form with a name to it, as a thing to conjure with is as old as embodied man. By it, the ignorant deceive themselves and thus become the natural prey of the crafty, in ordinary life, in the economic field, in politics, in "science", and above all in "religion". The wide-spread net of the latter is pictured in a single sentence by one of the Theosophical *Mahatmas*: "Ignorance invented gods, and cunning took advantage of opportunity." Namarupa is the ninth in the Buddha's twelve *Nidanas* which fetter mankind in "the bonds of Karma".

Namarupa means literally "name-form" (of bondage). The slavery to shibboleths is again illustrated in press dispatches of February 8 sent out from Chicago, giving the replies of 500 prot-

estant ministers to a questionnaire circulated by the School of Education of Northwestern University. Christ and Christianity are more than names. They are a great Teacher and his Teaching, not the namarupa worshipped by successive generations for nearly twenty centuries, as the namarupas of the seance-room are worshipped by "spiritualists". Scarce a "Christian" ever examines the "appearance" which he takes for the reality, to see either if it faithfully mirrors that reality, or if it is even true to its own name.

WHAT PROTESTANT PREACHERS REALLY THINK

The two words, Christ and Christianity, have remained unchanged, as has their concrete expression the "Christian Church" —but what do they represent? The replies to the questionnaire make answer. "There is no Devil", affirm 54 per cent of the ministers. Earthquakes, floods, fires, and other natural catastrophes, for many centuries characterized as "acts of God", are, by the majority of preachers answering, declared "not God-sent as punishment for sin." "Hell as a place of burning" is outlawed by 80 percent of the replies. More than half the 500 clergymen would decline to teach junior high school pupils the doctrine of a "Judgment day" to come. Thirty-nine percent said they do not believe in a judgment-day at all. 41 per cent doubt that there is any such place or state as "Heaven," and recommend that it be eliminated from church instructions, but 60 percent affirm their belief in "angels", without, however, going into any details on the subject. Less than one in five believes in "the Recording Angel", though. All were one in the belief that "God still runs the world", but were discreetly silent on just how he manages that delicate operation without either a heaven for the faithful, a hell for the non-believer, no Devil and no "acts of God". 92 percent "recommended teaching that those who die go right on living"—without comment as to *how* their life is to be continued "without body, parts or passions" which chiefly constitute their present life.

"NAMARUPA" AMONG THEOSOPHISTS

Namarupa is not only a thing to conjure with among Theosophists as among other men, but something to reckon with by every thoughtful student of the great Message of the Masters of Wisdom recorded by H. P. Blavatsky and William Q. Judge. For just as in the case of former great teachers and great teachings from

the same source, all those attracted to H.P.B. and her Mission had the same opportunity to profit—in either sense of the term. They could turn it to personal advantage, or they could give their devotion to the spirit of her Life-Work.

It is less than half a century since H.P.B., her Message recorded, her Work accomplished, laid aside the Namarupa by which she was known, and returned to her own place and status in great Nature. Judge took up her Message and Work and strove with might and main to keep the Teacher and the Teaching a living power in the hearts and minds of those who had adopted the "name-forms" of Theosophy and Theosophical Society as something to conjure with. But if today a questionnaire were drawn up by the inquiring mind on the chief doctrines of H.P.B. and her Masters, that inquirer could easily obtain first-hand replies from the published writings of every well-known living or dead "theosophist" which would show unmistakably what intellectual and moral fogs and quicksands have obscured or engulfed these "Doctors of Theosophy." They have done little else than *doctor* both Theosophical philosophy and Theosophical history. From this can be understood the surpassing importance of the work undertaken by Judge after the departure of H.P.B.; by Robert Crosbie after the death of Mr. Judge; by the United Lodges of Theosophists since Mr. Crosbie's death; and by all those individual Theosophists throughout the world who have steadfastly labored to "preserve the same charge and succession", so that the Teacher and the Teaching might "go right on living" in *this* world, despite either the presence or absence of ***namarupas***.

The Cart Before the Horse

A correspondent of the New York *Times*, writing on the conflicting continuous crop of scientific vagaries to account for ascertained facts, makes some pertinent remarks:

> "It seems strange to the neophyte that so many of these allegedly scientific theories seem to place the cart before the horse.
>
> "May not these investigators, like those who attribute many diseases to germs, have reached wrong conclusions?
>
> "Thought must inevitably precede action, even though scientific theorists may maintain that action comes first.
>
> "(The theory) that 'mental processes are dependent on brain tissue' would apparently bring this 'brain tissue' into existence

> spontaneously, whereas, it must surely have been preceded by a mental process."

Examined, hundreds of scientific theories fall into the category of the cart before the horse. The "Darwinian theory", involving the ascent of man from an ape-like ancestor, is the most notable example of this fallacy. The familiar conundrum, "which came first, the hen or the egg?" is the still unsolved question behind a host of scientific theories. Common-sense would answer that the inexplicable dualities everywhere in nature can only be explained by postulating an antecedent unity of which they are the manifested poles. And this is the Theosophical theory, still awaiting *scientific* investigation.

AGE OF THE EARTH

Last summer's meetings of the American Association for the advancement of Science and of the International Geological conference, produced a number of papers and discussions on the age of the earth and on the various bases for their computations. What will interest Theosophists is that the concensus of opinions expressed is "that we may be reasonably sure that the earth, and the rest of the universe, too, for that matter, were created at least 2,000 million years ago."

For untold thousands of years the astronomical and other tables in the incredibly ancient Hindu Puranas and other works have given almost precisely these figures. They are summarized and reproduced in the *Secret Doctrine,* volume II, pages 68-70. "Modern" geologists and astronomers are respectfully invited to check them up against their own data. But why do scientists go on talking of "creation" (unless they are afflicted unconsciously with a theological complex) without asking themselves who or what did the "creating"?

"SERMONS IN STONES"

A thoughtful editorial article in the New York *Herald-Tribune* of July 30, last, is worth recalling to readers of "Lookout". We quote a few of its statements.

> "Sciences often undergo startling changes as they age. There are more astronomers working in laboratories and computing rooms than under the domes of the observatories. And now the geologist promises to be represented quite as accurately by someone gazing through a microscope at an all but invisible slice of rock as by the booted explorer.

"If one were to try to list the articles which present-day social changes promise to make important to Americans generations hence, one candidate is the microscope. Any patient person can learn to use this instrument in a few weeks. Stones picked up in almost anybody's back-yard supply material for months of interesting research. Human leisure promises to be abundant—perhaps too much so until mankind has learned what to do with it. What could be more interesting than collecting and studying microscopic specimens which can tell stories of what was happening to parts of this planet a billion years before mankind was dreamt of?"

The Children Pay

Scant attention has been paid in the press or by the public or publicists to an official report of the Children's Bureau of the Department of Labor. We quote from a dispatch to the New York *Times*:

"One-fifth of the children in the country are 'below par' as a result of the industrial depression, the effects of poor nutrition, of inadequate housing, of lack of medical care, and in many cases the effect of the anxiety and the sense of insecurity that prevails wherever there is no work. In some regions, without question, the proportion of below-par children is far greater than this, reaching truly appalling figures. The depression is having a very real and increasingly severe effect."

The world war took the lives, the limbs, the physical and moral health, of millions of young men, the cream of every land; it stunted and perverted the lives of millions of then children. Now we have the aftermath of the "prosperity" culminating in 1929, in the woes inflicted on the children of to-day. Christ's command has been corrupted by the "Christian" world into, "*Suffer,* little children"—for the sins of your parents. What shall the harvest be?

Failure of Parents and Schools

An important article in the New York *Sun* of October 18, 1933, deserves to be noted by all Theosophists. It reports two addresses delivered at the opening session of the conference of the Child Study Association. The first, by Dr. I. Newton Kugelmass, a child specialist, stressed the failure of parents as individuals and of school systems to meet adequately the problem of child growth and training, and the "fallacy of standardization." He declared

that specialists in child study and education emphasize that every child is an individual entitled to his own life and emotions, and should be treated for his individual problems. He is quoted as saying:

> "Children are being wronged by enforced molding to the means of mass measurements. Standardizing plastic youth into average patterns is detrimental physically to the growing child, troublesome psychologically to perturbed parents, and false biologically to the national ideal."

INDIVIDUAL TREATMENT URGED

Dr. George D. Stoddard, director of the child welfare research station of Iowa State University, contributed a paper devoted to the same great need. He stressed in particular the excess attention to the "bright children" and the corresponding neglect of the so-called "sub-normal" and "moron" children and pupils. He wrote:

> "Loving freedom of action, they are made to sit over books, hating thinking. They are made to repeat the thoughts of others. Unable to grasp the subtle interplay of human lives and humane institutions, they are brought into raw contact with them. When at last they are thrown out of this hateful situation, marked as fools or failures, they often rise to positions of personal dignity through their own efforts in honest labor or in the learning of a craft."

THE DRUZES

The *New Haven Register* of Sunday, October 8, 1933, contained a long and interesting special article by Captain George Haig, now an American citizen, but who, during the world War, was associated with "Lawrence in Arabia." He became well acquainted with the Druzes during the period following the great War, and while these strange people were fighting with the French for their liberties — their country being under the French "mandate." Captain Haig remarks:

> "Many are the stories told about their secret religion but no one knows anything definite."

He then goes on to retail many of these stories, in which he himself evidently takes no stock, but recites their form of "initiation" of a candidate for entrance into their mysteries, and gives the "trials" which the neophyte must successfully overpass. The "temptations" he mentions as having been told him by one of the

Druses—with what degree of accuracy or romancing, Captain Haig does not undertake to determine. What will interest thesophists is that these trials and temptations are told almost word for word as given by H. P. B. in *Isis Unveiled* in the form of a letter written by Professor A. L. Rawson. Their alleged and their genuine teachings are also discussed, volume II, pages 308-315.

Sunlight and Cancer

New light on cancer, most obscure, most dreaded, and most rapidly increasing of all the diseases afflicting western Aryans, carries a warning to "nudists", sea bathers and all others exposed to overdoses of sunlight. Prof. Hubert Jausion, in his book on "Diseases Due to Light" declares that

> "Fourteen percent of the cases of cancer of the skin treated in the hospitals of Marseilles (France) have been traced to sunburn."

Commenting on the subject in a letter to the New York *Times*, Dr. Karl G. Zwick of Cincinnati, sounds a note both of reassurance and of warning. He says:

> "In order to allay any unnecessary apprehension, it ought to be noted that single exposures, even though they result in sunburn, only very exceptionally are followed by cancer of the skin."

Dr. Zwick's Warning

Dr. Zwick then goes on to say:

> "I have noted that the skin of persons ardently addicted to the pursuit of outdoor sports not infrequently shows the same effects of sunlight which precede and inaugurate cancer formation in individuals whose gainful occupations keep them much outdoors and exposed to the sun.
>
> "The skin of elderly individuals is particularly prone to suffer degenerative changes under the influence of solar exposures. Of course not all these alterations go on to the development of malignant growths.
>
> "The causal relationship between the cancer occurring in outdoor workers and the exposure of these workers to the sun is so well established that dermatologists have coined the term 'sunlight cancer'.

Public Carelessness

> "The public is frequently as indifferent to the potential dangers of prolonged exposures to natural or artificial sun-

light as it is nonchalant about the treatment of cancerous growths after they have developed.

"In regard to the latter condition, my experience coincides with that of Sir Norman Walker, the celebrated dermatologist of Edinburgh, who writes: 'The patients usually regard these cancerous growths as warts, treat them with the amount of respect commonly accorded to these, and too often fail to seek advice until they have become actively malignant.' "

H.P.B.'s WISE WORDS

Theosophists would apply to all diseases, and not to cancer only, the statements of H.P.B. on the subject of the "Lives" of cells which compose and decompose all physical organic forms, the "Preservers" and "Destroyers" of both organic and inorganic bodies. Some statements taken from the *Secret Doctrine* will be useful to Theosophists, if not to others, on the subject of bodily well- or ill-being:

"Each particle—whether you call it organic or inorganic —*is a life.* Every atom and molecule in the Universe is both *life-giving* and *death-giving.*" (I:261).

"The knowledge of these primary causes and of the ultimate essence of every element, of its lives, their functions, properties, and conditions of change—constitutes the basis of MAGIC." (I:263).

"When a body dies it passes into the same polarity as its male energy and repels therefore the active agent, which, losing hold of the *whole,* fastens on the parts or molecules, this action being called chemical. The Preserver transforms himself into the Destroyer—a correlation seemingly unknown to Science." (I:526 footnote).

"Modern Science denies the existence of a 'vital principle'. Too great an exuberance of it in the nervous system leads as often to disease and death. The 'principle of Life' may kill *when too exuberant,* as also when there is too little of it." (I:539).

"Light is Life. Both are electricity—the life principle. Within its beams lie the beginnings of all physical and chemical action. It vitalizes and disorganizes; it gives life and produces death. The sun is merely the focus, or, as we might say, the lens, by which the rays of the primordial light become materialised, and produce all the correlations of forces." (I:579-80).